Sometimes people are made ill by evil spirits, which are sometimes beings and take children or people without any particular reason. They are said to come to a man when he is asleep and give him a sharp pain, which makes him cry a cry. He feels unwell, and during sickness, dreams that an evil spirit has prevented him. In a short time he becomes ill, and a sore falls. His head or the family, the father, father's brother or other old dead male ancestor comes over the head, saying as he does so: Ai, ai, "Ai, ai", pointing his spirit to have him, and then he will have a dream of recovery.

When a man is about to die, he is allowed to be unconscious to the last, and during the evening of the day on which he dies the body is taken out for the grave in the late area, by other men of the family or clan, and laid on its right side there and wrapped about with the legs straight and hands crossed over the breast, on the edge of the forest about three hundred yards away from the hut. If the deceased did not come and eat it, nothing is done, the body is just left in the hut and the house put left lying there. (This, of course, very seldom happens.) The objective however is for the grave also. Those who carry out the body are careful for three days and nights in their hands, while their people make heavy cries. The old men of the clan are then called together and some of them go up to the cemetery, one of them bearing a great ball of heavy wire, three others to take a knife to the wound and girls it over each of the men in turn. No other old men then all their faces with the ash of a strong or grass burning. (Female wounds, except of infant, the body was just wrapped with the children", meaning that one can see how to have more children, since you are dead. The old men then break the heavy wire.

Before a body is laid out for the funerals all the ornaments are removed from a man's body by his sons, and from a woman's by her daughters, who then divide them among themselves. Before the ornaments are worn, however, they are laid aside for three months, after which some of the old men of the clan come and grease them with young's fat, and in preparation for the grossing the children make heavy wire for the old men who, after grossing the ornaments, put some of it over the children and then divide what is left. Very old men and women are buried in narrow holes about 4 feet deep, in which they are laid wearing their clothes. If your other an old man has been buried, his children place a branch of eucalyptus (Eucalyptus sp.) on the grave and let it grow. Babies are buried in the living-living if there is one, otherwise they are laid out for the funerals like other people. The hut in which a person has died is not dismantled, but remains occupied still, on account of normal inconvenience it is abandoned.

The dead person's soul enters the body of a funeral when the body is eaten, and leaves the funeral when the animal goes to ground, whence it goes under the earth to spirit-land, from which it returns periodically to visit the living.

Closely linked with religious, or closely indeed that sometimes it is not easy to see where the one ends and the other begins, is magic. By this term I mean the belief that by doing or not doing certain things, man can control